

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

No. 37.—Vol. XV. Saturday, September 10, 1853. Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 583.)

Friday, the 15th, 9, A. M. Met in Council agreeable to adjournment, at the Council room in the Temple, and organized the authorities of the Church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind, and upon all generations to come.

Council opened in usual form, and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times.

The vote of the Presidency was then called upon; these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishops of Zion and Kirtland, with their Counsellors, each in their turn; and after a few queries, answers, and debates, the above rules passed the several Quorums, in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

In the investigation of this subject, I found that many who had deliberated upon this subject, were darkened in their minds, which drew forth some remarks from me respecting the privileges of the authorities of the Church, that each should speak in his turn, and in his place, and in his time and season, that there may

be perfect order in all things; and that every man, before he makes an objection to any item that is thrown before them for their consideration, should be sure that he can throw light upon the subject, rather than spread darkness; and that his objection be founded in righteousness; which may be done by applying ourselves closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates to the understanding of all who are in possession of His Spirit.

After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated and seconded to be ordained to the High Priesthood, also to officiate as President, to preside over that body in Kirtland. The vote of the respective Quorums was called in their order, and passed through the whole house by their unanimous voice.

Elder Alva Beeman was chosen in the same manner, to preside over the Elders in Kirtland.

William Cowdery was nominated and seconded to officiate as President over the Priests of the Aaronic Priesthood in Kirtland.

The vote of the Assembly was called, beginning at the Bishop's Council, and passing through the several authorities, until it came to the Presidency of the High Council in Kirtland, and received their sanction, having been carried unanimously, in all the departments below.

Oliver Olney was unanimously elected to preside over the Teachers in Kirtland.

Ira Bond was unanimously chosen to preside over the Deacons in Kirtland.

Elders Don Carlos Smith and Alva Beeman were ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, junior, S. Rigdon, and H. Smith, with many blessings.

Bishop Whitney, of Kirtland, then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and standing.

Moved, seconded, and carried, that all the several Quorums take their turn in performing the office of door-keeper in the House of the Lord; also, that Nathaniel Milliken, Thomas Carrico, Amos B. Orton, and Samuel Rolfe be appointed assistant door-keepers.

Motioned, and carried, that the Presidency of the High Council hold the keys of the House of the Lord, except the keys of one vestry, which is to be held by the Bishopric of the Aaronic Priesthood.

Motioned, and carried unanimously, that John Correll be appointed to take charge of the house of the Lord in Kirtland immediately, and that the laws regulating the House of the Lord, go into effect from this time, and that Elder Correll see that they are enforced, with the privilege of calling as many as he choose to assist him.

Council adjourned *sine die*.

ORSON HYDE, Clerk.

Saturday morning, 16th. By request, I met with the Council of the Twelve in company with my colleagues, Frederick G. Williams, and Sidney Rigdon.

Council opened with singing, and prayer by Thomas B. Marsh, President of the Twelve. He arose and requested the privilege, in behalf of his colleagues, of each speaking in his turn without being interrupted; which was granted them.

Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a Conference in the state of Maine; also spoke of being placed, in our Council on Friday last, below the Councils of Kirtland and Zion, having been previously placed next the Presidency

in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith, on the trial of Gladden Bishop, (who had been previously tried before the Council of the Twelve, while on their mission in the east,) who had by their request, thrown his case before the High Council in Kirtland for investigation; and the Twelve considered that their proceedings with him, were in some degree discountenanced.

Elder Marsh then gave way to his brethren, and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh, and made some additions to his remarks, which were as follows—that the letter in question, which they received from the Presidency, in which two of their members were suspended, and the rest severely chastened, and that too, upon testimony which was unwarrantable; and particular stress was laid upon a certain letter which the Presidency had received from Doctor Warren A. Cowdery, of Freedom, New York, in which he preferred charges against them, which were false, and upon which we (the Presidency) had acted in chastening them; and therefore the Twelve had concluded that the Presidency had lost confidence in them; and that whereas the Church in this place had caressed them, at the time of their appointment to the Apostleship, they now treated them coolly, and appeared to have lost confidence in them also.

They spoke of their having been in the work from the beginning almost, and had borne the burden in the heat of the day, and passed through many trials, and that the Presidency ought not to suspect their fidelity, nor lose confidence in them, neither have chastened them upon such testimony as was lying before them; also urged the necessity of an explanation upon the letter which they received from the Presidency, and the propriety of their having information, as it respects their duties, authority, &c., that they might come to an understanding in all things, that they might act in perfect unison and harmony before the Lord, and be prepared for the endowment; also that they had preferred a charge against Doctor Cowdery, for his unchristian conduct, which the Presidency had disregarded; also that President Oliver Cowdery, on a certain occasion, had made use of language to one of the Twelve, that was unchristian,

and unbecoming any man; and that they would not submit to such treatment. The remarks of the Twelve were made in a very forcible and explicit manner, yet cool and deliberate.

I observed that we had heard them patiently, and in turn should expect to be heard patiently also. And first, I remarked that it was necessary that the Twelve should state whether they were determined to persevere in the work of the Lord, whether the Presidency were able to satisfy them or not.

Vote called, and carried in the affirmative, unanimously.

I then said to them that I had not lost confidence in them, they had no reason to suspect my confidence, and that I would be willing to be weighed in the scale of truth, to-day, in this matter, and risk it in the day of judgment; and as it respects the chastening contained in the letter in question, which I acknowledged might have been expressed in too harsh language, which was not intentional, I asked their forgiveness, inasmuch as I had hurt their feelings; but nevertheless, the letter that Elder McLellin wrote back to Kirtland, while the Twelve were at the east, was harsh also, and I was willing to set the one against the other.

I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several Quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the first Presidency, viz., myself, Sidney Rigdon, and Frederick G. Williams, who are now my Counsellors; (and where I am not, there is no First Presidency over the Twelve.)

I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my

heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in His providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything which I do not know. But I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

President Rigdon arose next and acquiesced in what I had said, and acknowledged to the Twelve that he had not done as he ought, in not citing Dr. Cowdery to trial on the charges that were put into his hands by the Twelve; that he had neglected his duty in this thing, for which he asked their forgiveness, and would now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he had spoken or reproofed too harshly at any time, and had injured their feelings by so doing, he asked their forgiveness.

President Williams arose and acquiesced in the above sentiments, expressed by myself and President Rigdon, in full, and said many good things.

The President of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation which we had given them, and whether they would enter into the covenant we had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our explanation upon all the difficulties that were on their minds. We then took each other by the hand in con-

firmation of our covenant, and there was a perfect union of feeling on this occasion, and our hearts overflowed with blessings, which we pronounced upon each other's heads as the Spirit gave us utterance.

My scribe is included in this covenant, and these blessings with us, for I love him for the truth and integrity that dwell in him. And may God enable us all to perform our vows and covenants with each other, in all fidelity and righteousness before Him, that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting Gospel from the rivers to the ends of the earth.

Elder Beeman came in for counsel, to know whether it was best for him to return before the solemn assembly or not. After consideration, the Council advised him to tarry.

Council dismissed by singing and prayer.

WILLIAM PARRISH, Scribe.

Sunday morning, 17th. Attended meeting at the school house at the usual hour; a large congregation assembled.

I proceeded to organize the several Quorums present, first the Presidency, then the Twelve, and the Seventy who were present, also the Counsellors of Kirtland and Zion.

President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out His Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

In the afternoon I joined three couple in matrimony in the public congregation, viz., William F. Cahoon and Maranda Gibbs, Harvey Stanley and Larena Cahoon, Tunis Rapley and Louisa Cutler. We then administered the Sacrament, and dismissed the congregation, which was so dense, that it was very unpleasant for all. We were then invited to a feast at Elder

Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast; and I verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

Monday, the 18th. Attended the Hebrew school. This day the Elders' school was removed into the Temple in the room adjoining ours.

Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew bibles with much success. It seems as if the Lord opens our minds in a marvellous manner to understand His word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that His servants may go forth for the last time to bind up the law, and seal up the testimony.

FORM OF MARRIAGE CERTIFICATE.

I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter-day Saints, on matrimony, were joined in marriage, Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

JOSEPH SMITH, jun., } Presiding Elder
of said Church.
Kirtland, Ohio, January 19th, 1836.

Wednesday morning, 20th. Attended school at the usual hour, and spent the day in reading and lecturing, and made some advances in our studies.

At evening I attended on a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join President John F. Boynton, and Miss Susan Lowell in marriage, a large and respectable company assembled, and were seated by Elders O. Hyde, and W. Parrish, in the following order—The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

A hymn was sung, after which I addressed a throne of grace. I then arose and read aloud a license (according to the law of the land) granting any minister of the Gospel the privilege of solemnizing the rights of matrimony, and after calling

for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter-day Saints, in the name of God, and in the name of Jesus Christ; I pronounced upon them the blessings of Abraham, Isaac and Jacob, and such other blessings as the Lord put into my heart; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

Elders Orson Hyde, Luke Johnson, and Warren Parrish, then presented the Presidency with three servers of glasses filled with wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire union of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took

leave of the company, and returned home.

Thursday, 21st. This morning, a minister from Connecticut, by the name of John W. Olivea, called at my house, and inquired of my father, if "The Prophet lives here." He replied he did not understand him. Mr. Olivea asked the same question again and again, and received the same answer. He finally asked, Does Mr. Smith live here? Father replied, O yes, sir, I understand you now. Father then stepped into my room and informed me that a gentleman had called to see me. I went into the room where he was, and the first question he asked me, after paying a compliment, was, How many members have you in your Church? I replied that we had between fifteen hundred and two thousand in this Branch. He then asked, Wherein do you differ from other Christian denominations? I replied, that we believe the Bible, and they do not. However, he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid before him the principles of the Gospel, viz., faith and repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, he manifested much surprise. I observed that the hour for school had arrived, and I must attend. The man appeared astonished at our doctrine, but by no means hostile.

About three o'clock, P.M., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

(To be continued.)

An Arab or English ship, called the *Nasree*, from Jeddah to Bombay, was wrecked on the 22nd of June. Three hundred souls were lost.

The London and North-western and the South-eastern Railway Company are about to employ electric gas as a motive power in their locomotives.

The *Gazette de Fribourg* states that in the beginning of August much damage was done in Switzerland by heavy storms. In almost every canton one or more houses were set on fire by the electric fluid.

DECREASE OF METHODISM.—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. The decrease during the past year amounts to upwards of 1000.

MODESTY.—Modesty is one of the leading characteristics of great minds. Newton, whose discoveries filled the world, and revolutionised the whole empire of science, was one of the most unassuming of men. The mighty intellect and vast achievements of Laplace only rendered him more conscious of his own ignorance, so true it is, that the more men know, the less do they think of themselves.

DEATH OF ELDER WILLARD SNOW.

PRESIDENT OF THE SCANDINAVIAN MISSION.

We have to record the melancholy occurrence of the death of Elder Willard Snow, who departed this life on the 21st of August, while on board the steamer *Transit*, at sea, about eighty miles from Hull, on his way to Liverpool. Elders P. O. Hanson and H. P. Jensen were accompanying him, from whom we have obtained the following particulars.

Elder Snow had attended the Copenhagen Conference on the 12th and 13th, and a Special General Conference on the 14th, and was in usual health. In the evening of the 15th, while addressing a Council of Elders, he was so violently attacked with illness as to be unable to proceed. The illness was apparently caused by an over-exertion of both mind and body, there being no bodily disease to which it could be attributed. Upon receiving the administration of the Elders, he experienced great relief, and determined upon coming to Liverpool, instructing Elders Hanson and Jensen to prepare to accompany him. He passed a very comfortable night. The following morning, however, it was manifest that he was very seriously affected. During the day, he became worse at intervals, and it was deemed necessary to report his case to a physician. His removal to the hospital was advised, which was complied with. On the 18th, he was so much improved as to undertake his journey to Liverpool, walking some distance to the steamer, without any apparent inconvenience.

While on board, he was again prostrated so far as to become unconscious of what was passing, and he exhibited considerable derangement of mind. All that was done for him seemed to afford no permanent benefit, though at times he appeared considerably relieved. On Saturday the 20th, he received food with apparent relish. On Sunday morning, he appeared somewhat worse again, and continued quite insensible during the day, but none seemed to anticipate the near approach of the time of his dissolution. A general weakness pervaded his system, and, about five o'clock, P.M., he slept with entire ease and composure, to all appearance. About two hours after falling asleep, his breathing appeared difficult, but continued only for a few moments, when his sleep again became peaceful as the slumber of an infant. A little before eight in the evening, he breathed his last, without a struggle, or the least emotion that was discernible to Elder Hanson's watchful eye.

In compliance with the Captain's wishes, Elder Snow's body was consigned to a watery grave, the same night the death occurred, with the usual ceremonies attending such an occasion at sea. We are informed that all the respect and attention which could be expected under similar circumstances was paid by all on board to the corpse and the burial ceremony.

We understand that Elder Snow was a little over forty years old. He was brother to Elder Erastus Snow, of the Quorum of the Twelve, and also to Elder Zerubbabel Snow, one of the Judges of the Supreme Court of the United States, for the Territory of Utah.

Elder Willard Snow was a member of the Church nearly from its first organization, and was an actor in the principal trying scenes through which the Saints have passed. At an early day he was a member of the First Quorum of Seventies. He was also a member of Zion's Camp that marched under the Prophet Joseph, from Kirtland to Missouri, in the year 1834. Elder Snow also filled several missions in the United States, preaching the Gospel in various parts of the country.

Following the Church from place to place, he arrived in Salt Lake Valley, where he honourably filled the offices of a member of the High Council, a

Counsellor to the President of the Stake at Great Salt Lake City, a member of the Committee of the Perpetual Emigrating Fund, a Magistrate under the Provisional State Government of Deseret, a Lieutenant-Colonel in the Nauvoo Legion, and on the 6th of August, 1851, he was elected a Representative to the Legislative Assembly of Utah Territory.

At a General Conference, held in Great Salt Lake City, commencing September 7th, 1851, Elder Snow was appointed on a mission to England. Receiving a similar appointment at the same time, we came over the plains and the ocean in the same company as Elder Snow did, arriving at Liverpool on the 29th of December following. Immediately after, he was appointed to labour with Elder Robert Campbell in the pastoral charge of the Church in Scotland, where Elder Snow continued nearly three months.

About this time, Elder Erastus Snow, who was then President of the Scandinavian Mission, having arrived in England, on his way to Great Salt Lake Valley, Elder Willard Snow was appointed, on the 18th of March, 1852, to succeed him in the Presidency of that mission. On the 21st of April, Elder Willard Snow took the steamer at Hull, and arrived at Copenhagen on the 26th, since which time he laboured diligently, faithfully, and successfully in the discharge of his important duties, as will be seen from his letters published from time to time in the *Millennial Star*.

Owing to the unconsciousness of Elder Snow during his last moments, he left no instructions or communications to his family or friends. This is calculated to render still more heavy the stroke which the sad intelligence of his unexpected departure from his labours in this sphere will bring upon his family and acquaintances in the far-distant valleys of the Salt Lake. In this affliction dispensation of Divine Providence, we sincerely sympathise with the deceased's bereaved family, relations, and friends in Zion, and share the grief which will fill their bosoms when the sorrowful news reaches their ears. And in this expression of feeling, we are assured that we are not alone—the thousands of Saints in the British Islands, in Scandinavia, and other parts of Europe, will feel to mourn with those who mourn. But we trust that sorrowing kindred and friends will be sustained by Him who is a husband to the widow, and a father to the fatherless, and that the soothing influences of His Holy Spirit will operate as the balm of consolation to the afflicted.

The Church in general, and the Scandinavian Mission in particular, will, by Elder Snow's decease, experience a severe loss. His unwearied diligence and faithfulness in ministering in the Gospel of our Lord Jesus Christ, and his anxious desires for the upbuilding of Zion, and the advancement of the Redeemer's kingdom, will endear his name to thousands, who may regret his early departure from this vale of tears.

"Shed not for him the bitter tear,

Nor give your heart to sore regret,

'Tis but the casket that lies there,

The gem that filled it sparkles yet."

We mourn not as those without hope. If our brother is taken from our midst, he acts now, by the power of the same Eternal Priesthood which he wielded on earth, in a higher sphere, for the accomplishment of the same lofty purpose—the great restitution of all things. Though his body sleeps in its ocean grave, his spirit still lives, and fills an exalted station among the bright intelligences that minister salvation in the spirit world, and ere long, by the power of the redemption wrought out by Jesus Christ, will come forth in the morning of the resurrection, clothed with a more glorious body, blooming with immortality, to reign upon a renovated earth, among earth's greatest and best, and to enjoy the reward of his labours here. "Blessed are the dead which die in the Lord."

S. W. RICHARDS.

The Latter-day Saints' Centennial Star.

SATURDAY, SEPTEMBER 10, 1858.

DREAMS, VISIONS, TONGUES, &c.—It is a glorious privilege of the Saints of God in all ages, to receive knowledge and intelligence from God, by means of dreams, visions, tongues, &c. The Saints of old received intelligence through these channels. Prophets and righteous men have sought information from the eternal worlds, and in dreams and visions of the night, and by the out-pouring of the Holy Spirit, have had unfolded to them scenes of the past, the present, the future, have had their minds enveloped in the glory and sublimity of eternal realities, and have been cheered, refreshed, strengthened, and prepared for the emergencies of life.

Whether mankind realize the matter or not, still it is true that these gifts and blessings—these channels of instruction, and communication with inhabitants of other worlds, are appointed of God for the benefit of those who wish to be instructed of Him. And although a majority of mankind ridicule such things, still it is on record that in these "last days" in which we live, men are not to be denied or deprived of these blessings, where they are sought for from a fervent desire of learning of the things of God. Joel, speaking of the latter times, plainly declares that "it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." And thousands of Saints can testify that that Spirit is poured out, and that dreams and visions, tongues and prophecyings, are now bestowed upon the children of men, opening to their delighted view the glorious world of God in this last dispensation, instructing the mind in principles long lost sight of by the sons of men. This is calculated to cause the soul to rejoice, and to return thanks to the Great I AM, for these fresh manifestations of His mercy to the world, through the hands of His servants.

By dreams and visions was Joseph shown his own exaltation and the humble attitude in which his father's house would present themselves before him, though at the time of receiving his dream he was hated by his brethren, and was afterwards sold by them into bondage. Daniel, in night-visions, had unfolded to his view the grand events of the future—the rise and fall of kingdoms, and the persecution and final triumph of the Saints of the Most High. By vision was Ezekiel shown the resurrection of the dry bones, or, in other words, the restoration to the favour of the Lord, and the resurrection, of the whole house of Israel, and also the coming forth of the stick of Ephraim in the last days, and its union with the stick of Judah, and the influence which this union should have in turning the hearts of the children to the knowledge of their ancestors. By dreams was the life of the child Jesus saved from the direful jealousy of Herod. By a vision was Peter shown that Gentiles as well as Jews were entitled to the blessings of the Gospel. By vision was Paul, when sailing for Rome, instructed that himself and fellows would not be swallowed up by the angry waves of the mighty deep, and also by vision was revealed to his understanding the transcendent glories of the third heavens. By vision was this last dispensation opened, and by the same means did the Prophet Joseph gaze upon the untold glories of the celestial, terrestrial, and telestial worlds. But time and space will not permit

as to tell of the dreams and visions of Lehi, Nephi, Alma, the brother of Jared, and of the Apostles and Elders of this last dispensation. Many of the visions and dreams of these worthies are noted in records now extant, from which our readers can learn, at their leisure, further particulars.

Should visions, dreams, tongues, &c., be sought after now by the Saints? Certainly Saints should earnestly contend for these things, but it should be done wisely. These gifts of God are invaluable means of instruction. They were intended, and are calculated, to prove blessings of a higher order than men are naturally prone to seek after. But all blessings, great or small, are invariably accompanied with corresponding snarls, of which the Saints will do well to take heed.

When blessings are poured out in a remarkable degree upon a people, that people, unless they are very careful, are liable to become puffed up in their hearts, and to lose that spirit of humility and consistency which should ever characterize the Saints of God. It is quite true that, although the heavens are full of blessings, and the Almighty is ever ready to bestow them upon the persons who ask Him for them, yet multitudes of mankind are not prepared to receive them. Were certain blessings to be bestowed upon people who are not prepared to receive them, and who cannot appreciate them sufficiently to apply them with judgment and wisdom to the circumstances of life, the minds of such people would speedily be overbalanced, their stability would fail, and they would become unfitted for their ordinary duties. In such cases, the blessings given would not in reality prove blessings, they would prove curses, and, instead of being instrumental in saving the receivers, would prove instrumental in condemning them. Jesus said to his disciples:—"Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This parabolic advice illustrates the probability that exists of men's abusing blessings which they are not able to appreciate, and not only the blessings, but the bestower of the blessings also. Paul acknowledges the danger of a man's being lifted up in his heart, because of the blessings poured out upon him:—"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Although it is the privilege and right of all the Saints to receive intelligence by dreams, visions, tongues, &c., yet such intelligence should be of that character which will be instructive, and edifying, and peculiarly suitable to the circumstances of the receiver. Though a Saint has a right to receive revelations, by dream or vision, for his own guidance in the performance of duties pertaining particularly to his own sphere, yet no Saint has a right to receive revelations to guide, or control, or dictate the movements of those who are higher in authority than himself. If this were allowable, there would soon come an end to all order in the Kingdom of God, and the splendid confusion of sectarianism would be manifest, distracting the minds of the honest in heart. Brigham Young has the right to receive intelligence by dream, vision, &c., to instruct him in the important duties of his high calling, and to guide the whole Church of Christ upon the earth. But no other man upon the earth has the right to receive revelations to dictate to Brigham Young, what he shall teach, and how he shall act. The President of a Mission has a right to have dreams and visions to instruct him in the duties of his Mission, but no man under his charge has the right to obtain dreams or visions to dictate to the President of the Mission. The President of a Conference has a right to get dreams or visions to instruct him in his duties, but no man under the President has any right to have dreams or visions to dictate to his President. The President of a Branch has a right to obtain dreams or

visions to instruct him in his duties, but no other member of that Branch has a right to dictate to him through receiving a dream, or vision, or the gift of tongues. The father of a family has the right to receive revelations to instruct him in guiding and governing his family, but neither the wife nor any of the children of that man has a right to dictate to him in the guidance and governance of his family. The wife or children have the right to have dreams or visions for their own instruction and benefit. Every man and woman has the right to obtain dreams, visions, tongues, interpretations, and as many of the gifts of the Spirit as he or she can for his or her individual instruction, but no man or woman has a right to receive these things to dictate to those who may be set over him or her in the Lord. Neither should men, filling a responsible Presidency be influenced in discharging their duties, by dreams, tongues, and visions, given through members over whom they preside. The Lord does not step out of the order of His Kingdom, to reveal to a President important duties, through a member, if that President is honouring his calling, any more than He makes water naturally run up hill. When a President has more confidence in communications received through those whom he should instruct, than in his own ability to get them by virtue of his office, he dishonours his calling, and evidently has as far lost the spirit of it, as to distrust the Lord. When this is the case the Lord will soon leave that man to his own strength, that his folly may be made manifest by his tumbling into the ditch himself, perhaps with some he was leading. Intelligence is good, from whatever source it may come, but when a man looks down for light, he must possess strength of vision sufficient to look up, and not allow the rays from below to counteract the influence of those from above, otherwise his light will become darkness.

We would exhort the Saints to cultivate the gifts and manifestations of the Spirit, for every Saint may receive a manifestation or manifestations to "profit withal." But wisdom should ever be exercised in the use of these gifts, or the Spirit will become grieved, and take its departure, leaving those who possessed it, a prey to the "signs and lying wonders" of him who, as a roaring lion, walketh about, seeking whom he may devour. The Saints should seek to purify themselves before the Lord, and be prepared for the revelations of the intelligence and glories which are to come, so that they may be neither exalted above measure in the day of prosperity through the blessings they receive, nor fall in their hearts in the day of adversity through their weakness, and the unwise use which they may have been tempted to make of the manifestations of the Holy Spirit. The gifts of God are not bestowed upon men for vain boasting, or rebellion, or lording it over God's heritage, but for the especial profit, instruction, edification, and strengthening and building up in the faith, of those who may receive them, that the Priesthood may be thoroughly furnished unto all good works, and that the Saints may be able to overcome, and endure unto the end. The gifts and those who use them should ever be in subjection to the presiding power.

*HOME INTELLIGENCE.—South, Wiltshire, and Lands End Conferences—*Bath, August 19th, Elder Dorr P. Curtis writes. The Saints in these Conferences were in good spirits, increasing in faith, and in a determination to keep the commandments of the Lord, and to roll forth His work. The Priesthood were united, and were dispensing the truth by in-door and out-door preaching, and in circulating the printed word. The spirit of gathering, was manifested strongly.

*Newcastle-on-Tyne Conference—*Sunderland, August 20th, Elder Thomas Squires writes. The Branches of this Conference were generally in a flourishing condition, a spirit of union pervading the whole Conference. Prospects were good for

a cheering work being done. The Priesthood were diligent in preaching the word in the open air as well as in the meeting-rooms. In Sunderland, preaching was held four times in the open air on Sundays. Sometimes, several hundreds of people congregated to hear. Out-door services were held in all the Branches. New places had been opened, which promised well.

FOREIGN INTELLIGENCE.—Salt Lake Valley and Sandwich Islands—We have received another Number of the *Deseret News*, which gives us a few items in addition to what we published last week. A Ball for the public hands was held on the 2nd of June. Between seventy and eighty couples enjoyed themselves over instrumental and vocal music, and dancing and good fare. A reading room was opened in the middle of June, in the large lower room of the Council house, to be continued there until a suitable room could be erected. It was designed to extend the benefits of the reading room to the various settlements of the territory, so far as it might be wished. The railroad grading was completed, so that teams could pass with stone or lumber from the mountains. The Hon. Chief Justice Reid arrived in G. S. L. City, on the 5th of June, and took the oath of office next morning. The water-works of the public machine shop were got under way on the 7th of June, by cutting a new channel on the north side of North Temple Street. Dr. J. M. Bernhisel was nominated for the Utah Delegation to Congress, "having given universal satisfaction during his last campaign."

The *News* gives a short summary of intelligence from the Sandwich Islands, from which we learn that Elders Lewis and Cannon had entered into correspondence with the Hawaiian minister of the interior, also that correspondence had been held between the U. S. Commissioner and the Minister of Foreign Relations, concerning the course to be pursued by the Hawaiian government towards the Ministers of the Church of Jesus Christ of Latter-day Saints, which resulted in an assurance that as long as the Latter-day Saints conducted themselves agreeable to the laws, they should be protected in their rights as United States Citizens. The meeting-house erected by the tithing of the Saints at Maui, was completed.

Australia—Sydney, March 29th, Elder C. W. Wandell writes. A General Conference had just closed. The business was transacted harmoniously and promptly. Seven persons were baptized during the session. The Sydney Branch numbered 63 members, including officers, all in good standing, fifteen baptized since the January Conference. Melbourne Branch contained ten members, one Priest, all in good standing. The Hunter and Manning districts contained twenty members, one Elder, one Priest, sixteen baptized since the January Conference. There were also a few scattered Saints in the Adelaide district. Elder Paine was expected to start in about a week from Elder Wandell's date, to the Wallongong district, where, it was believed, was a good field for labour. The Saints have had much opposition to contend with, but the truth was triumphing, and prospects were better than ever. Elder Wandell was about starting for Great Salt Lake Valley, via San Francisco. A company of twenty-nine souls—nineteen adults and ten children, were expecting to accompany him, Elder John Jones succeeds Elder Wandell in the Presidency of the work in Australia.

Gibraltar—August 10th, Elder Edward Stevenson writes. He baptized two persons on the 28th of June. The work was progressing amid many difficulties.

DEATH.—The *Deseret News* requests us to insert the following—"Died at Tooele City, of Consumption, June 9th, Agnes, wife of George Marshall, aged 23 years, (late from Scotland.)"

SCANDINAVIAN MISSION.—APPOINTMENT.—In consequence of the sudden and unexpected loss sustained by the Scandinavian Mission, in the death of Elder Willard Snow, we have appointed Elder John Van Cott, of the Presidency of the Church in the British Isles, to preside over that Mission, until it is otherwise provided for by direction of the Twelve Apostles, or the First Presidency in Zion. Elder Van Cott will accompany Elders Hanson and Jensen on their return to Denmark.

S. W. RICHARDS, } President of the Church of Jesus Christ
of Latter-day Saints in the British Isles.
DANIEL SPENCER, Counsellor to ditto.

NECESSITY OF A LIVING PROPHET.

(Concluded from page 389.)

If a church has no living Prophet in it, it can never, as I have said, arrive at the "unity of the faith." This is a most important consideration. For about sixteen or seventeen hundred years has Christendom ran on, without a Prophet to lead it, and deliver the word of the Lord to the people. Not an individual among all Christendom, during this long night of darkness, has brought a message from the Lord. And what has been the result? The nations have been in a deep sleep, the "Prophets, Rulers, and Seers" have been covered. The voice of the Lord has not been heard amongst the people during this dreary period of midnight darkness. The miserable remnants of the once mighty and glorious Church of Christ have been drifting on the dark sea of time, tossed to and fro with every wind of doctrine, dashed time after time against the rocks, from which they had no pilot's hand to guide them, until a thousand rickety fragments now meet our eyes. Taking the progress during these sixteen centuries as the ratio for our calculations, when will Christians come to the "unity of the faith?" If one Church in sixteen centuries is divided into (say, as a moderate calculation) six hundred jarring churches, how many centuries will these six hundred jarring churches require to come to the "unity of the faith"—that is, to become one grand, harmonious Church, "fair as the moon, clear as the sun, and terrible as an army with banners?" An exceedingly clever arithmetician he must be who can determine this point, and give the figures. Now if the experience of the last sixteen centuries demonstrates the fallacy of the opinion that a church, or several churches, when destitute of a Prophet, can be brought to the unity of the faith, is it wise for Christians to longer prosecute their fruitless endeavours?

Is it not hoping against hope, to believe that there is any possibility of unity ever being arrived at? It is truly surprising that men, with the experience of centuries before them, should advocate the doctrine that living Prophets are not now needed, that the work for which they were instituted can now be carried on successfully without them. How can men so delude themselves? It appears perfectly inexplicable. No Prophet needed now? When was one needed? Was one ever, in the whole history of our world, needed more than now? I say again, when a Prophet was in the Church, he could warn the members, of dangers at hand, though in the future. Can the Pope do this? Can the archbishop of Canterbury do this? Can any of the celebrated divines of Christendom do this? Alas! no. They profess not the gift of prophecy. The societies under the guidance of these teachers have no means of knowing the breakers ahead, and consequently have no security for the future. These reverend guides are blind guides, and those they lead know not how soon a fearful fall into the ditch may occur, to the damage of all parties concerned.

Certain persons tell us that the end of time is at hand, that grievous judgments are about to fall on the world, that wars and violence will shortly prevail, and every man's hand will be turned against his fellow's, until desolation shall lay waste the nations. Now these are serious matters. Those Christian teachers who tell us of them, do it on the mere strength of uninspired judgment on the prophecies of dead Prophets. Notwithstanding this, the things may be true. But as long as we are not certain of their truth, we are living in a not very agreeable state of doubt and anxiety. Now who can release us from this state, and set our minds at rest on one side or the other of this ques-

tion? Who can tell us whether these things are about to occur or not? If they are about to happen, is any preparation necessary on the part of the righteous, in order to their escaping the threatened troubles? If any preparation is necessary, how is it to be set about? Who can answer these questions? Can the Pope? Can any cardinal, archbishop, bishop, dean, priest, travelling or local preacher tell us? No. None of these have the spirit of prophecy, and consequently none know more definitely of the future than we do ourselves. All is doubt, all is darkness, all is uncertainty. In the midst of this uncertainty, how glorious it would be if a living Prophet existed, to tell us the truth, to give us the word of the Lord about these things, to tell us whether danger was near or distant, and, if near, to point out the best place and the precise time for escape from the danger. We know that the dead Prophets wrote that the day of the Lord should come as a thief in the night, but we also know that the people of God shall be children of the day, and that day shall not overtake them as a thief in the night. But they will not be children of the day, if they know no more of the future than the Christian world do. No people can be children of the day unless they have a Prophet living amongst them to see what is coming. People that have not a Prophet living amongst them are children of the night, and of course cannot see any coming calamity until too late.

The inhabitants of Christendom are children of the night, they know not what is before them, the secrets of the Lord are not with them, they know not His purposes, and consequently cannot be prepared for the marvellous events which dead Prophets have foretold shall occur in the last days.

How has the work of the ministry been carried on since the Lord had a Prophet living upon the earth? Hundreds and thousands of teachers have arisen, and have preached divers kinds of doctrines, and have called upon mankind to believe and obey those doctrines, upon pain of eternal damnation. God did not send these teachers, they ran before they had received any authority from Him. This was plainly manifested by the disagreement of their messages. Had these teachers been sent of Him, they would have all preached "one Lord, one faith, one baptism," for God is one God, and there ex-

ists but one Gospel and one name under heaven whereby men can be saved—that Gospel is the truth, that name is the Lord Jesus Christ.

Has God owned the labours of these uninspired teachers, and will their bindings and loosings be recognized in the heavens? No. Paul said—"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And has God dishonoured Paul's word? Verily not. Has not Christendom been cursed with thick darkness, since a living Prophet existed upon the earth? Have not the priests contended with one another, as is declared in the Book of Mormon, and taught with their worldly learning, and denied the Holy Ghost, which giveth utterance? Have not the people, instead of coming to the unity of the faith, become daily more and more divided among themselves? Are they not, instead of being men and women in Christ Jesus, yet but little children in heavenly things? Have they not more need of milk than of strong meat? Instead of teaching others, have they not much need of being themselves taught again the first principles of the Gospel? Christians talk of increasing in the knowledge of God—who can show that Christendom has advanced one iota in heavenly knowledge since a living Prophet led the Church? It cannot be shown. What does Christendom know of God without a Prophet, more than the primitive Church knew with a Prophet? Does Christendom know half as much of God and heaven, of salvation and eternal life, as the primitive Church did? No. All the knowledge of God that Christendom is in possession of is what is contained in a few dusty letters and narrations which dead Prophets have chanced to leave on record. If Christendom has made any progress at all, it has been similar to that of the school boy—two steps backward for one step forward. In fact, so divided, so powerless has Christendom become, that many earnest men begin to write it a failure.

Thus, it will be seen, that a living Prophet is necessary upon the earth to carry on the work of the ministry, to unfold the knowledge of God to the people, to settle controversy upon doctrine, to unite the people of God and make them one, to point out the dangers of the future, so that they can be avoided, and, in short, to

act as the representative of God upon the earth until men shall become perfect, and be prepared to be ushered into the presence of their Maker. It is vain to trust any longer to uninspired men in these matters. Uninspired teachers have filled the world with doubt, darkness, distrust, division, strife, war, and bloodshed, but have not taught one soul the way of eternal life, have not made one soul perfect, and cannot, without the aid of a living Prophet, take the first step towards either their own salvation or the salvation of those who cling to them.

There must be somebody upon the earth, who can speak with authority, and not as the scribes, before the various jarring, fighting sects of men are united as one. There must be a living Prophet—the representative of the majesty of heaven, upon the earth, whose word shall be a law—the law of God, unto the people, and whose decision shall be an end of controversy to men, before much progress can be made in bringing them to the “unity of the faith,” or in perfecting them. So long as there is no one to give the word of the Lord upon disputed subjects, there is no hope of a solid decision being made, and men will be ever liable to be tossed to and fro with every wind of doctrine, as has been the case for many past centuries.

What is it that men want in order to grow in knowledge until they shall attain to the fulness of their Father in heaven? They want a leader, a master mind, a man of authority, a connecting link between this and a higher sphere, a sure channel through which the knowledge that dwells in the bosom of the Father can be communicated in unsullied streams to mankind, that the way to eternal life may be pointed out with unerring precision, and humanity gradually but surely approximate to Deity. When God organized the Church, He made provision for this want, but Christendom does not present that provision now. The Roman Catholics, indeed, do profess to have that provision in their Church now, but if we examine closely, we find that the Pope professes to be the man of authority, but not the channel of intelligence. All his intelligence hangs on dead Prophets, and the best he can make of his position is this—if there had been no Prophets of old he would have had no authority, no intelligence. So it is plain that, if we go to the root of the matter, the Pope has no

more authority than any one else. All his authority and all his intelligence he derives from the dead Prophets, he hangs on them entirely, instead of hanging upon God, consequently it is vain to look to the Pope for increase of intelligence, he is not a living Prophet, neither does he give the word of the Lord upon any matter.

Not only in spiritual matters but also in temporal matters, it is necessary that a living Prophet should direct. As physical power should ever be subject to moral power, so should temporal things ever be subject to spiritual things, and be directed by spiritual powers. Ah! some may say, this is the cloven hoof of priestcraft! this is Church and State doctrine! We'll have none of that! Just as you please, good friends. If you think that the flesh should govern the spirit, that the spirit should be subject to the body, that the things of the present life are superior to the things of the next, you are welcome to your notions, but other people must be at liberty to hold their private opinions too, and not only to hold them but to tell them. It is said that there is to be a Millennium—a thousand years reign of peace and happiness upon the earth, when there is to be one king upon the earth, and his name one, to whom every knee must bow, and when the people shall “beat their swords into plough-shares, and their spears into pruning-hooks, nation shall not lift up a sword against nation, neither shall they learn war any more.” Well! reader, that will be a great and glorious time, especially for Cobden and Bright, and Quakers, and Peace Societies, but have you any idea how this “good time” will be brought about? Perhaps not a distinct one. The times do not look very flattering any how. Ever and anon a dark “speck of war” rises ominously above the horizon of the nations. The Russian bear growls as though he would have a brush with somebody, if he cannot gain his ends by craft. The Gallic cock crows defiance. The British lion makes a show of magnanimous forbearance, except in the South and East. The American eagle has a keen eye for land, gold, fish, and black flesh, and is apt to be rather saucy over them. Now, how can these opposing elements be arranged so as to agree and mutually aid and strengthen each other, without any fear of collision and explosion? Ah! that's the question for statesmen and

preachers. The statesman says the "balance of power" keeps peace amongst the nations. The preacher says the "grace of God" constrains men to love each other. But supposing one scale of the balance should kick the beam, as has been the case heretofore, and God should withdraw His grace, and leave men to the imaginations of their own hearts—how then for peace, and a Millennium? I tell thee what, reader, if God has not a living Prophet upon the earth to direct even in temporal affairs, there is no guarantee for security. All the beautiful dreams of the poets, concerning liberty, equality, fraternity, and universal brotherhood, will fail of fulfilment, so long as God is kept out of the matter. And if He is in the matter, He will have a Prophet as His representative upon the earth. It may be possible to produce the grand spectacle, of one sovereign swaying a sceptre universal upon the earth, and yet he not be a Prophet. But if a sovereign sway a universal sceptre upon the earth, and he be not a servant of God, universal peace will not be the result. Men would know that God alone has the right to

universal rule, or to dictate a universal ruler, upon the earth, and consequently the fire of rebellion would be there and would burn in secret until the moment of revengeful outburst. The world's history shows this. Only under a universal government can universal temporal and spiritual peace be enjoyed, and there can be no enduring universal government but that of God, consequently only under the guiding hand of a Prophet can lasting, universal peace and harmony be established. Under a universal government, the interest of each is the interest of all, and the interest of all is the interest of each. But a house divided against itself, however bolstered up by a "balance of power," cannot stand. The whole question of salvation, temporal and spiritual, thus resolves itself into a question of authority. There is no true authority on earth or in heaven but that of God, and God exercises His authority upon the earth, when not personally, through the medium of a living Prophet. Hence the necessity for one existing upon the earth in all ages.

JOHN JAKES.

VARIETIES.

A JEWISH organ has recently been added to the press of the Ottoman Empire. The new journal has for its title "Our Israël," (the light of Israel,) and is issued weekly, counting a goodly number of subscribers.

A CORRESPONDENT of the *Jewish Chronicle* states that a small Jewish congregation exists at Singapore, who claim to be descendants of the exiles of the first Babylonish captivity, and are ignorant of the second dispersion. They embraced him as a brother, and were glad to find, that he, although a European, could converse with them in the Hebrew language. The people are described as handsome and very in-

teresting. Imperial order, which has just been issued at Vienna, prescribes that every process between married Israelites, relating to divorce, voluntary separation, refusal of conjugal rights, and the annulling of marriage, shall no longer be decided by the Rabbins, but by a mixed commission, composed of the magistrates and of members of the Israelite consistory. A measure of the same character exists with reference to the Christian professions otherwise than Catholic.—*L'Univers Israélite*.

WE learn from Warsaw, that the government has lately published the following order with reference to the Jewish ceremonial observed at the celebration of marriage—"As the custom, in Jewish marriages of cutting a part of the hair of the "fiancées," depends, for the most part, upon the good pleasure of the Rabbins or Jewish priests, the latter shall for the future abstain from this ceremony, and shall so engage to do in writing. Those who refuse to enter into this engagement shall be punished by a detention of two or three years in a house of correction. If it should happen that any Rabbi or priest should infringe this order, he shall immediately be incorporated in the active army; and if he is not fit for military service, he shall pass ten or twelve years in a military penal colony. The Jewess who shall be submitted to this ceremony shall be condemned to pay a fine of five silver roubles, which shall be appropriated to the Jewish benevolent establishments."—*Journal de Frankfort*.